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NOTE ON *Por ce que*, *Parce que*, AND *Pour que*

In the earliest French monuments we find *por ce que* used to express both cause and purpose:

Rut ad le temple *pur ço que* il cornat.

(*La Chanson de Roland*, 2102.)

Pource que la paroy qui estoit entre elle et moy n'estoit pas trop forte, je la pertuisay de mon espee.

(*Les Cent Nouvelles Nouvelles*, edited by Robida, II, p. 36.)

Sument mil graisle *pur ço que* plus bel seit.

(*La Chanson de Roland*, 1004.)

De trois tisons est faite ceste sente *por ceu ke* li piet de ceus ki a lei se vorront apoier ne puist glacier en la voie.

(Bartsch-Wiese, *Chrestomathie de l'ancien français*, 38, 43.)

The use of *por ce que* in the sense of both *parce que* and *afin que* as indicated above is due to the close relation between the idea of cause and that of purpose.¹ If one does something for a reason, looking forward to producing a future result, he merely expresses the motive from which he does it. If he does something with a purpose, he is also expressing a motive. Both cause and purpose may therefore be regarded as different phases of the same thing, namely, the consideration which impells one to some action looking to the future. The following example shows how easy it is to pass from one of these ideas to the other:

L'enfes Floires est repairiés:
Au terme vient joians et liés.
Un bliaut ot vestu vermeil:
Car de l'huissier en ot conseil,
Por çou qu'il avoit une coulor
Et li vestimens et la flor.

(*Floire et Blanceflor*, ed. by Du Meril, 2035-40.)

In the quotation just given *por çou que* is used in the sense of *parce que*. However, if *por çou qu'il avoit une coulor* were changed to a purpose clause, the meaning of the passage would not be materially changed. Whether we say the gate-keeper advised Floire to put on a red tunic *for the reason that* the tunic and the flowers were the same color or *in order that* they might be the same color, the difference in the meaning is not very great. This close relation between cause and purpose can be illustrated from English. The following examples are quoted from Murray's *New English Dictionary*, s. v. *because*, B.†2:

¹ Compare Meyer-Lübke, *Grammaire des langues romanes*, III, p. 149 (§ 456): "Le motif, la cause, et le but se touchent de si près qu'ils peuvent à bon droit être unis dans une même étude."

"1485 Caxton *Paris and V.* Told to hys fader . . . by cause he shold . . . doo that which he wold require hym. 1526 Tindale Matt. xii. 10 They axed him. because (other versions 'that') they might acuse hym. 1621 Burton *Anat. Mel.* 111. ii. iv. i (1651) 525 Anointing the doors and hinges with oyl because they should not creak."

In this connection it is interesting to note that Italian *perchè* also expresses cause and purpose:

Ma perchè poi ti basti pur la vista,
Intendi come e perchè son costretti.
D'ogni malizia ch'odio in cielo acjuista
Ingiuria è il fine, et ogni fin cotale
O con forza o con frode altrui contrista.
Ma perchè frode è dell' uom proprio male,
Più spiace a Dio.

(Dante, *Inferno*, xi, 20-26.)

Both of the early meanings of *por ce que* indicated above have been preserved in modern French. The modern representative of *por ce que* used to express purpose is *pour que*. The change of *por ce que* to *pour que* is not surprising when we consider that *ce* was also omitted in other conjunctions. With reference to the various conjunctions composed of a preposition followed by *ce que*, Meyer-Lübke says:² "En franç. à *ce que*, *de ce que*, *par ce que*, *jusqu'à ce que*, *en ce que*, autrefois aussi *avant ce que*, *devant ce que*, *des ce que*, *selon ce que*,³ *sans ce que*⁴ encore tout à fait commun au XVe siècle, *pour ce que* encore chez Rabelais." *Pour que* was regarded as good usage in the time of Vaugelas, who says:⁵ "Ce terme est fort vsité, particulièrement le long la riuere de Loire, et mesme à la Cour, ou vne personne de tres-eminente condition a bien aydé à le mettre en vogue.⁶ On s'en sert en plusieurs façons, qui ne valent rien." The opinion of Vaugelas is also shared by Thomas Corneille and the French Academy.

The Modern French representative of *por ce que* meaning 'because' is *parce que*. With reference to the date of the dis-

² See *op. cit.*, p. 638 (III, § 566).

³

Nonques ne te fu annemie,
Einsois t'a esté bonne amie,
Selonc ce qu'elle scet amer.

(*Œuvres de Guillaume de Machaut*, ed. by Hoepffner, II, p. 92, ll. 2515-17.)

A Dieu; je me departiray,
Sans ce que de toy me departe.

(*Guillaume de Machaut*, *op. cit.*, p. 116, ll. 3172-4).

⁵ See *Remarques sur la Langue Française*, Nouvelle Edition, par A. Chassang, I, pp. 72-74.

⁶ M. le Cardinal de Richelieu dans ses Ecrits, et dans ses Lettres. (Note by Patru.)

appearance of *por ce que* and the introduction of *parce que*, Meyer-Lübke says:⁷ "En a.—franç. *pour ce ke: pur co qu'il est d'estrange terre, aveit pöur, s'il li mustrast, qu'el l'enhaist* (M. France, *Guig.* 478,) locution qui cependant, au XVIII^e siècle cède absolument le pas à *parce que*, qui se présente à partir du XVI^e; en même temps, on trouve aussi dans l'ancienne langue et encore au XV^e siècle *pour tant que, pour autant que.*" *Parce que* was substituted for *por ce que* because *par* was the preposition used regularly to express cause and motive.⁸

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THE BACKGROUND OF BROWNING'S *Love Among the Ruins*

In one year they sent a million fighters forth
 South and North,
 And they built their gods a brazen pillar high
 As the sky,
 Yet reserved a thousand chariots in full force—
 Gold, of course.

Love Among the Ruins, 73-78.

Browning's use of the word "reserved" in the passage quoted is unexpected, to say the least. May it be explained by a Biblical passage in the King James Version, *I Chronicles*, xviii. 4, which recounts details of David's victory over Hadarezer, King of Zobah?

"And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them a hundred chariots."

But the context may explain more. We have quoted the fourth verse of the eighteenth chapter. The second verse of the same chapter tells how David smote Moab, which is almost directly south of Israel, while the fifth verse relates his slaughter of the Syrians of Damascus, north of Israel. That he had "a million fighters" to send south and north is implied in Chapter xxi, where Joab's census finds that "all they of Israel were a thousand thousand and a hundred thousand men that drew sword."

The brazen pillar and possibly the chariots of gold may have been suggested by verses 7 and 8 of Chapter xviii:

"And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. Likewise from Tibhath, and

⁷ See *op. cit.*, p. 665 (§ 588).

⁸ See Meyer-Lübke, *op. cit.*, p. 519 (§ 458).